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ADVANTAGES AND DISADVANTAGES OF MATRIMONY.

SIR—Reading the lines in your last Journal "*Woman ; pour et contre*," it occurred to me that the following extract from a latin work, published three or four hundred years since, on a similar subject, might not prove uninteresting to your readers. It is entitled,

Jacobus de Voragine's twelve Motions to mitigate the Misery of Marriage.

1. Hast thou money? You have one to keep and increase it,
2. Hast thou none? Thou hast one to help thee to get it.
3. Art in prosperity? Thy happiness is doubled.
4. Art in adversity? She will comfort—assist to bear a part of thy burthen, to make it more tolerable.
5. Art at home? She'll drive away melancholy?
6. Art abroad? She looks after thee going from home, wishes for thee in thy absence, and joyfully welcomes thy return.
7. There's nothing delightful without Society; no society so sweet as marriage.
8. The bands of conjugal love is adamantine.
9. The sweet company of kinsmen increaseth; the number of parents is doubled, of mothers, sisters, and nephews.
10. Thou art made a father by a fair and happy issue.
11. Moses curseth the barrenness of matrimony: how much more a single life.
12. If nature escapes not punishment, surely thy will shall not avoid it.

AN ANTIPARODIA.

1. Hast thou means? Thou hast one to spend it.
2. Hast thou none? Thy beggary is increased.
3. Art in prosperity? Thy happiness is ended.
4. Art in adversity? Like Job's wife she'll aggravate thy misery, vex thy soul, and make thy burthen intolerable.
5. Art at home? She'll scold you out of doors.
6. Art abroad? If thou be wise keep thee so; she'll perhaps graft horns in thy absence, and scold on thee coming home.
7. Nothing gives more content than solitariness; no solitariness like a single life.
8. The band of matrimony is adamantine; no hopes of loosing it—thou art undone.
9. Thy number increaseth; thou art devoured by thy wife's friends.
10. Thou art made a cornuto by an unchaste wife; and shall bring up other folks children instead of thine own.
11. Paul commends marriage; yet prefers a single life.
12. Is marriage honourable? what an immortal crown belongs to virginity!

ON THE EDUCATION OF YOUNG FEMALES FOR GOVERNESSES.

A very severe observer upon life and manners, remarks, "that *governesses* are persons who are to have every possible recommendation, and to suffer every possible indignity;" that this is an exaggerated statement, the instances of kindness and consideration, shown in some families to governesses, are proofs. It must, however, be allowed, that in many cases their situation is uncomfortable, and of a description which, while it must render them ill at ease, prevents their being of that use to the persons committed to their care, that they might otherwise prove—there cannot, however be a doubt, that if they possessed in general more solid information, they would be more respectable and respected—to possess accomplishments in a showy superficial way, is not sufficient for instruction; to teach is a very serious and sacred duty; and before we undertake to inform others, we should be informed ourselves. In fact it is very few female seminaries that the pupils are grounded in useful learning, and a school expressly instituted for the education of governesses, is still a desideratum. To be able to translate *French*, is an easy task, but to *write and speak* it grammatically,

correctly, and elegantly, is an attainment possessed by very few, and yet without it, of what avail is the *accomplishment*—but setting aside this exactness in a *foreign* language, how few are there thoroughly acquainted with *our own*—to make history palatable or useful, a dry series of names and dates, is by no means sufficient—those observations which spring out of a knowledge of contemporary events and characters, is essential to render it profitable. How few know any thing of the common principles of *drawing* and perspective, or can do more than make a bad copy, from a tolerable original—but these are minor deficiencies, compared with ignorance in other departments of information, on a knowledge of which religion, morals, and health, materially depend.—But to enable young and respectable women, to acquire the requisite instruction, they must be taught differently at school, and meet with higher pecuniary emolument, when they enter families—as to their treatment there, it would be materially improved, by the very circumstance of superior information; it would give them that just confidence in themselves, which creates respect in others, and they would feel themselves, and be of real consequence. To render, however, any plan of this nature feasible, it should be begun in the minds and determination of the parents of young women destined to this pursuit, at an early period—in most cases, it is an afterthought—an expedient resorted to, under the fiction of some unforeseen calamity, the death of a parent, or great distress of circumstances—this necessarily produces two serious inconveniencies, deficiency in learning, and an acute feeling of the want of those minute observances of tenderness and attention, which none have a right to look for, but from their own immediate family—on the contrary, were young women fairly embarked in the undertaking, they would be told, along with what it was necessary for them to *know*, that also which they had a right to *expect*—their feelings would be disciplined to the treatment they were likely to receive, and all romantic expectations, which contribute so much to profitless misery, would be circumscribed within the boundaries of reality—the time misemployed, in enduring and disgusting mortifications, would be redeemed for more useful purposes, and life would flow on in that quiet current, which contributes so much to our own felicity, and that of others.

THE DYING ROSE.

The breath of spring call'd forth thy leaf,
Spring showers nurs'd thy bloom,
The summer came, 'twas all too brief
To save thee from thy doom;
Thy drooping head was sick and faint,
By turns thy sweet leaves fell;
Thou shalt not die without complaint—
My dying rose—farewell!

I watch'd thee in thine earliest hours,
The first young dewy smile,
That beam'd upon thy sister flowers,
Was mark'd by me the while;
I saw thee in thine hour of pride,
Full blown thy beauties swell,
And must I mourn that thou hast died?—
My dying rose—farewell!

Alas! that Genius is like thee,
A rose-bud fresh and fair,
Design'd our fond delight to be,
But fleeting as the air;
I need not on the truth dilate,
When broken hearts can tell,
The loveliest ever share thy fate—
My dying rose—farewell!

BET..

DUBLIN:

Printed and Published by P. D. HARDY, 12, Temple Lane, and 3, Cecilia Street; to whom all communications are to be addressed.

Sold by all Booksellers in Ireland.

In London, by Richard Groombridge, 6, Panver-alley, Paternoster-row; in Liverpool, by Willmer and Smith; in Manchester, by Ambury; in Birmingham by Drake; in Nottingham, by Wright; in Edinburgh, by R. Grant and Son; in Glasgow, by J. Niven, Jun.